137 violent north winds, which blow here frequently; and we find that places lying farther north are more fruitful, as about the *Tchukotſkoi* Noſs, where they are covered from theſe winds.

000 It is likewiſe obſerved, that the fiſh enter the rivers in *America* earlier than in *Kamtſchatka*. Great plenty of fiſh have been ſeen there on the 20th of *July*, at which time in *Kamtſchatka* they only begin to appear. There are a ſort of raſberries of a very extraordinary ſize and fine taſte; beſides honeyſuckles, cranberries, blackberries, and bilberries in great plenty.: as alſo ſeals, ſea-beavers, whales, dog-fiſh, marmotta-minor, red and black foxes which are not ſo wild as in other places, perhaps becauſe they are ſeldom hunted.

Among the known birds have been obſerved magpies, crows, ſea-gulls, water-cranes, ſwans, ducks, quails, plovers, *Greenland* pigeons, and fowls called northern ducks; and among the unknown, ten kinds diſtinguiſhable from any ſpecies of *European* fowl.

171 The natives there,[1] who are as wild as the *Koreki* and the *Tchukotskoi*, are plump, broad ſhouldered, ſtrong boned, of a middle ſize, with ſtreight and black hair which hangs looſe. Their faces are ſwarthy and flat, their noſes ſomewhat pointed but very broad, with black eyes, thick lips, ſmall beards, and ſhort necks. Their ſhirts, which come lower than the knee, are girded about their bellies with leather ſtrings; and their breeches and trowſers are made of the ſkins of ſeals dyed with alder, and are like thoſe of the *Kamtſchatdales*. To their girdles they hang iron knives in caſes, like thoſe worn by the *Ruſſian* boors. Their hats are made of graſs, as thoſe of the *Kamtſchatdales*, without tops, in the ſhapes of umbrellos, dyed with green and red colours, with falcons' feathers before, or with graſs that is combed out, which looks like the plumage that the *Americans* uſe about *Brazil*. They feed on fiſh, ſea animals, and the ſweet herb, which they prepare

1. [in America across from Kanchatka]

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

prepare as the *Kamtſchatdales* do; beſides they uſe the dry bark of the poplar and pine trees, which is eaten as food, not only here and in *Kamtſchatka*, but in all *Siberia*, and ſome parts of *Puſſia*, even as far as the province of *Viatka*, eſpecially in times of ſcarcity; they uſe likewiſe ſea-graſs laid up in heaps, which looks like, and is as tough as, leather thongs. Wine and tobacco they know not, which ſerves as a real proof of their having had hitherto no communication with the *Europeans*. They eſteem it a particular ornament to make holes on their faces in different parts, in which they place various ſtones and bones; others wear in their noſtrils feathers about two inches long; ſome wear bones of the ſame ſort in their under lips, and others upon the forehead. The people who live on the iſlands near the *Tchukotſkoi* Noſs, and who have a communication with the *Tſchuktſchi*, are certainly of the ſame race, for among them it is always eſteemed as an ornament to wear bones. The late major *Paulutſkoy* having had once a ſkirmiſh with the *Tſchuktſchi*, found among the dead two men of this country, under whoſe noſes were placed two teeth of the ſea-horſe, in holes made for that purpoſe; for which reaſon the natives call thoſe iſlanders *Zoobatee*, or large teethed; and, as the priſoners reported, they did not come there to aſſiſt them, but to ſee their manner of fighting with the *Ruſſians*.

It may be concluded from this, that the *Tſchuktſchi* and they have the ſame language, or, at leaſt, that there is ſuch a near reſemblance between their languages, as to enable them to converſe together without an interpreter. The language of the *Tſchuktſchi* is derived from that of the *Koreki*, and differ from it in dialect only; the *Koreki* therefore can converſe with them without difficulty. And Mr. *Steller*'s ſaying, that not one of our interpreters could underſtand the *American* language, might ariſe from the great difference in the dialect, or from the particular pronunciation, which is obſerved, not only between the wild

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

171 wild natives of *Kamtſchatka*, but alſo between the *Europeans* in different provinces. There is ſcarce one ſort in *Kamtſchatka* which does not differ in language from that of another; and thoſe ſorts of ſome hundred verſts' diſtance hardly underſtand one another. The *Americans* and the *Kamtſchadales* agree in the following things: Firſt, their features are alike. Secondly, the *Americans* prepare the ſweet herb in the ſame manner as the *Kamtſchadales* do, which has never been obſerved any where elſe. Thirdly, they both uſe wood in ſtriking fire. Fourthly, it has been obſerved, from many inſtances, that their hatchets are made of ſtone or bone; and Mr. *Steller* thinks, not without reaſon, that the *Americans* had formerly a communication with the people of *Kamtſchatka*. Fifthly, their wearing apparel and hats are the ſame. And, ſixthly, they dye the ſkins of beaſts with alder, as the *Kamtſchatdales* do: from whence it appears probable, that they are of the ſame race. Theſe particulars may help to anſwer the queſtion, Whence was *America* peopled? for though we ſhould grant, that *America* and *Aſia* were never joined, yet theſe two parts of the globe lie ſo near each other, that the impoſſibility of the inhabitants of *Aſia* going over to *America*, (eſpecially as the number of iſlands lying between them made the paſſage more eaſy) cannot be maintained.

Their arms are the bow and arrow; but what ſort of bows we cannot tell, for our people ſaw none of them. Their arrows indeed are longer than thoſe of the *Kamtſchadales*, but reſemble intirely thoſe uſed by the *Tunguſki* and *Tartars*, which our people found were dyed of a black colour, and ſcraped ſmooth. The *Americans* uſe boats made of ſkins, as the *Koreki* and the *Tſchuktſchi* do. Their boats are 12 feet long and two broad, the head and ſtern ſharp, and the bottom flat. The inſide is made of poles joined at both ends, which are kept extended by a proper piece of wood; and the ſkins ſewed round ſeem to be thoſe of ſeals dyed of a cherry colour: the ſeat is round,

two

lc Krasheninnikov N-5 (1736-40) 1764 Kamchadal

two yards from the ſtern, and ſewed about with guts, which, with the help of leather thongs laced round the edges, can be drawn together and opened like a purſe. The *American* ſitting in this place ſtretches out his legs, and draws the ſkin tight about his body. Theſe boats will live in the moſt ſtormy ſea, though they are ſo light that they may be carried with one hand. 171

When the *Americans* ſee any ſtrangers they row towards them, making a long ſpeech; but whether this be ſome conjuration, or a ceremony at receiving them, we cannot certainly ſay; for both the one and the other is in uſe among the *Kuriles*: but, before they approach them, they paint their cheeks with a black pencil, and ſtop their noſtrils with graſs. They ſeem to receive ſtrangers very kindly, converſe in a friendly manner, with their eyes fixed upon them, treat them with great civility, and make them preſents of whales' fat, and of thoſe pencils with which they daub their own cheeks, not doubting but ſuch things are as acceptable to others as to themſelves.

It is very ſafe ſailing in thoſe parts in the ſpring and ſummer; but in the autumn ſo dangerous, that there is not a day on which they dare venture out for fear of periſhing; the winds and ſtorms being ſo violent, that the *Ruſſians*, who have uſed the ſea for forty years, declare they have never ſeen any thing equal to them. The following are looked upon here as ſigns of the land being near: When many different ſorts of ſea-cabbage appear floating on the ſea; when they obſerve that ſort of graſs of which cloaks, carpets, and little bags are made at *Kamtſchatka*, for it grows only upon the ſea ſhore; and when ſea-gulls and ſea animals, ſuch as ſeals and the like, appear in great numbers; for though the ſeals have an opening in their hearts, called the *Foramen ovale*, and a paſſage called *Ductus arterioſus botalli*, which are both open, and therefore can keep under water for a long time, and

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

136 The whales here are from ſeven to fifteen fathoms long. We can give no account of the different ſpecies of whales at *Kamtſchatka*, few of them being caught here except in the northern parts by the *Koreki* and *Tchukotſkoi*, who feed upon their fleſh. In the year 1740 a whale was brought by the flood into the mouth of the *Bolſkoi* river; but ſome Coſſacks obſerving it, went out in boats, and cut it all to pieces; ſo that next day when I came, to my great diſappointment, I neither found fleſh nor bones; for theſe people, who had cut off the fleſh, being afraid of puniſhment for doing it without permiſſion, had buried the bones to conceal their crime. *Steller* obſerved that more whales were thrown on the eaſtern than on the weſtern ſhore, and more in the harveſt than in the ſpring.

225 171 The different people have different ways of catching them: the *Kuriles* by throwing their poiſoned darts into them: the *Olutores* catch them in nets, made of thongs of the ſea horſe ſkin as broad as a man's hand, which they dry in the ſmoke. Theſe they ſet in the mouths of the rivers, and the whale purſuing other fiſh entangles himſelf in them. With theſe thongs he is dragged to the ſhore by the h[illegible] of numbers who aſſemble on theſe occaſions, and always p[illegible]rform certain ceremonies. They bring out of their common huts a wooden whale about two feet long; then building a new hut they place this image in it, uſing ſeveral conjurations. After this they light a lamp, and appointing ſome people to look after it, give orders that it be not allowed to go out from ſpring to harveſt, which is as long as the fiſhing ſeaſon laſts. They then cut the whale into different portions, which, looking upon it as their moſt delicate proviſion, they prepare in the following manner:---They dry the lean in the ſun; and the ſkin, which they ſeparate from the fat, they beat with hammers, and of it make ſoles to their ſhoes, which wears extremely well. They ſmoke the fat parts, and

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

and cleaning the guts, they fill them with the oil which runs in cutting the fiſh, or which they melt from the blubber, having no other veſſels to keep it in. 121 225

The *Tchukotſkoi* kill whales with a harpoon in the ſame manner as the *Europeans* do, and they catch ſo many that they never eat thoſe whales that are thrown dead on ſhore, as ſome of the neighbouring people do, but only extract their fat for burning. Although the *Tchukotſkoi* have large herds of deer, which might be ſufficient for their ſuſtenance, yet they are the greateſt whale fiſhers of any people in this part of the globe, and look upon the fat of the whales as the greateſt delicacy; beſides, having great ſcarcity of wood, they uſe it for burning. They make themſelves ſhirts of the inteſtines of the whales, like the *Americans*; and uſe them for veſſels, like the *Olutores*.

The kaſatki, (falſely called the ſword-fiſh) which are numerous in theſe ſeas, are very uſeful to the inhabitants, for theſe fiſh frequently either kill or drive the whales on ſhore. *Steller* had an opportunity of ſeeing an engagement between the kaſatki and whale, both at ſea and upon *Bering*'s iſland. When the kaſatki attacks the whale he makes him roar ſo that he may be heard ſome miles. If the whale makes off, the kaſatki follows him at ſome diſtance 'till great numbers of them gather together, and make a general attack. It is never obſerved that ſuch whales as are thrown on ſhore have any part eaten out of their bodies; ſo that this war between the whales and the kaſatki muſt proceed only from a natural enmity. The fiſhers are ſo much afraid of theſe animals that they not only never throw any darts at them, but if poſſible avoid going near them; nay, they even make offerings to them, begging that they will not hurt them: for if irritated they ſometimes overturn their boats. 136 825

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

325 439 122 a needle. The *Japaneſe* certainly uſed to come and trade to the *Kurilſki* iſlands, for I found there a *Japaneſe* ſabre, a japanned waiter, and ſilver ear-rings, which could be brought from no other place.

321 531 Of all the curioſities made by theſe wild people with their ſtone knives and hatchets, nothing ſurpriſed me ſo much as a chain of whales' bones, found in an empty hut near the *Tchukotſkoi* Noſs, made of different links as ſmooth as if they had been turned, about a foot and a half long, and formed out of one tooth. It is very extraordinary that any of theſe wild people ſhould with nothing but ſtone inſtruments have been capable of making ſo curious a piece of workmanſhip, which was worthy of the beſt artiſt.

501 171 They have two methods of making their boats; one ſort of which is called *koaihtahta*, and the other *tahta*. The former do not differ from our fiſhermens' boats, except that the prow and ſtern are higher, and the ſides lower. The tahta has the prow and ſtern of an equal height; the middle is not bent out, but rather falls in, which makes it very inconvenient, eſpecially when there is any wind, as being very ſoon filled with water. They uſe the koaihtahta only upon the river *Kamtſchatka*, but the tahta in moſt other places. When any planks are ſewed upon the tahta they are called baidars, which are uſed by the inhabitants upon the *Bobrovoi* or Beaver ſea in purſuing the ſea animals. They ſplit theſe baidars, and ſewing them with whales' beards caulk them with moſs or nettles beat ſoft. The *Kuriles* of the iſlands and thoſe that live upon the *Lopatka* build the baidars with a keel, to which they ſew planks with whales' beard, and caulk them with moſs. In *Kamtſchatka* they make their boats of poplar wood only; but the *Kuriles*, having no proper wood of their own, are obliged to make uſe of what is thrown on ſhore by the ſea, and which is ſuppoſed to come from the coaſt of *Japan*, *America*, or *China*. The northern inhabitants of *Kamtſchatka*, the

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the ſettled *Koreki* and *Tchukotſkoi*, for want of proper timber and plank, make their baidars of the ſkins of ſea animals. 171 501

Theſe boats hold two perſons, one of which ſits in the prow and the other in the ſtern. They puſh them againſt the ſtream with poles, which is attended with great trouble: when the current is ſtrong they can ſcarcely advance two feet in ten minutes; notwithſtanding which, they will carry theſe boats full loaded ſometimes 20 verſts, and, when the ſtream is not very ſtrong, even 30 or 40 verſts.

In the larger boats they can carry 30 or 40 pood; and when the goods are not very heavy, they lay them upon a float or bridge made between two boats joined together. They uſe this method in tranſporting their proviſions down with the ſtream, and alſo to and from the iſlands.

CHAP. VI.

Of the LABOUR *appropriated to the* DIFFERENT SEXES. 221 462

IN the ſummer-time the men are employed in catching, drying, and tranſporting fiſh to their habitations; in preparing bones and ſour fiſh to feed their dogs: the women, in cleaning the fiſh, and ſpreading it out to dry; and ſometimes they go a fiſhing with their huſbands. After their fiſhing is over, they gather in the herbs, roots, and berries, both for food and medicine.

In the harveſt the men catch the fiſh that appear at that time, and kill fowl, ſuch as geeſe, ducks, ſwans, and the like; they teach their dogs to draw carriages, and prepare wood for their

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

the covering of their feet and legs. The women have an under- 291
garment which they commonly wear at home in the houſe, con-
ſiſting of breeches and waiſtcoat ſewed together. The breeches
are wide, like thoſe of the *Dutch* ſkippers, and tie below the knee;
the waiſtcoat is wide above, and drawn round with a ſtring.
The ſummer habits are made of dreſſed ſkins without hair; their
winter garment is made of deer or ſtone-ram ſkins with the
hair on. The undreſs or houſhold habit of the men is a girdle
of leather, with a bag before, and likewiſe a leathern apron to
cover them behind: theſe girdles are ſewed with hair of different
colours. The *Kamtſchadales* uſed formerly to go a hunting and 291
fiſhing during the ſummer in this dreſs; but now this faſhion is 177
changed, and below their girdles they wear linen ſhirts, which
they buy from the *Ruſſians*.

The covering of their feet and legs is made of ſkins of different 291
ſorts; in the ſummer time during the rains, they wear the ſkins
of ſeals with the hair outwards; but their moſt common covering
is the ſkin of the legs of the rein-deer, and ſometimes of
the legs of other beaſts, the ſhaggieſt they can find, to preſerve
them againſt the cold. But the fineſt buſkins, which both the 292
Coſſacks and *Kamtſchadales* uſe in their greateſt dreſs, are made 584
in the following manner: the ſole is of white ſeal-ſkin, the upper
part of fine dyed leather, the hind quarters of white dog-skin;
what comes round the legs is of dreſſed leather or dyed ſeal-
skins: the upper parts are embroidered. Theſe buskins are ſo
extraordinary, that if a batchelor is obſerved to wear them he is
immediately concluded to be upon a ſcheme of courtſhip.

They wear the ſame ſort of caps as the people of *Jakutſki*. 291
In the ſummer they have a ſort of hats of birch bark tied about 171
their head: the *Kuriles* uſe in the ſummer time caps made of
platted graſs. The women's head-dreſs is the perukes that we 302.
formerly mentioned; and theſe were ſo dear to them, that when 177
they

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

262 dried caviar, makes him an agreeable meal; but they cannot eat either ſeparately, for the caviar ſticks like glue to the teeth, and the bark, although it ſhould be chewed ever ſo long by itſelf, they are hardly ever able to ſwallow down alone. There is ſtill 252 171 a fourth method which both the *Kamtſchadales* and *Koreki* uſe in preparing their caviar; having covered the bottom of a pit with graſs, they throw the freſh caviar into it, and leave it there to grow ſour: the *Koreki* tie their's in bags and leave it to ſour; this is eſteemed their moſt delicate diſh.

252 262 There is a third ſort of diet, called by the *Kamtſchadales tchupriki*, which is prepared in this manner: in their huts over the fire-place they make a bridge of ſtakes, upon which they lay a heap of fiſh, which remains there 'till the hut becomes as warm as a bagnio; if there was no great thickneſs of fiſh one fire would ſerve to dreſs it; but ſometimes they are obliged to make two, three, or more fires. Fiſh dreſſed in this manner is half roaſted, half ſmoaked, and has a very agreeable taſte, and may be reckoned the beſt of all the *Kamtſchatka* cookery; for the whole juice and fat is prepared with a gradual heat, and kept in by the skin, in which it lies as in a bag, and when ready may be eaſily ſeparated from the fiſh; as ſoon as it is thus dreſſed, they take out the guts, and ſpread the body upon a mat to dry; this they afterwards break ſmall and put into bags, carrying it along with them for proviſion; and when dried eat it like the *yokola*.

252 262 171 The *Kamtſchadales* have a diſh, which they eſteem very much, called *huigul*: it is fiſh laid to grow ſour in pits; and though the ſmell of it is intollerable, yet the *Kamtſchadales* eſteem it a perfume. This fiſh ſometimes rots ſo much in the pits that they cannot take it out without ladles; however in that caſe they uſe it for feeding their dogs.

Mr. *Steller* ſays, that the ſummer *Samojeds* likewiſe ſour their fiſh; but that the earth being frozen preſerves it much better;

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

better; the *Jakutſki* alſo dig deep pits, in which they lay their fiſh, ſprinkling it with wood aſhes, and cover it with leaves at top, and over all put a layer of earth: this method is better than any of the former. The *Tunguſi* and Coſſacks of *Ochotſka* preſerve their fiſh in the ſame manner, with this difference only, that inſtead of wood aſhes, they uſe the aſhes of burnt ſea weed. They boil their freſh fiſh in troughs, take it out with boards, and letting it cool, eat it with a ſoup made of the ſweet graſs.

As for the fleſh of land and ſea animals, they boil it in their troughs, with ſeveral different herbs and roots; the broth they drink out of ladles and bowls, and the meat they take out upon boards, and eat in their hands. The whale and ſea horſe fat they alſo boil with roots.

There is a principal diſh at all their feaſts and entertainments, called *ſelaga*, which they make by pounding all ſorts of different roots and berries, with the addition of caviar, and whale and ſeals' fat.

Before the conqueſt they ſeldom uſed any thing for drink but water: but when they made merry they drank water which had ſtood ſome time upon muſhroons; but of this hereafter. At preſent they drink ſpirits as faſt as the *Ruſſians*: after dinner they drink water; and every one, when he goes to bed at night, ſets a veſſel of water by him, to which he puts ſnow or ice to keep it cold; and always drinks it up before morning. In the winter time they amuſe themſelves frequently by throwing handfuls of ſnow into their mouths; and the bridegrooms who work with the fathers of their future brides find it their hardeſt task to provide ſnow for their family in the ſummer time, for they muſt bring it from the higheſt hills be the weather what it will, otherwiſe they would ſo diſoblige as never to be forgiven.

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

101 131 The natives are divided into three different people, namely, the *Kamtſchadales*, *Koreki*, and *Kuriles*. The *Kamtſchadales* live upon the ſouth ſide of the promontory of *Kamtſchatka*, from the mouth of the river *Ukoi* to the *Kurilſkaya Lopatka*, and upon the firſt *Kurilſkoy* iſland *Schumtſchu*: the *Koreki* inhabit the northern parts on the coaſt of the *Penſchinſka* ſea as far as the river *Nuktchan*, and round the Eaſtern Ocean almoſt to *Anadir*: the *Kuriles* inhabit the ſecond *Kurilſkoy* iſland, and the other iſlands in that ſea, reaching as far as thoſe of *Japan*.

101 184 197 171 The *Kamtſchadales* may be divided into the northern and ſouthern; the northern people, who live along the river *Kamtſchatka* on the coaſt of the Eaſtern Ocean as far as the mouth of the river *Ukci*, and ſouthward to the mouth of the river *Nalacheva*, may be eſteemed the principal nation; their manners being more civiliſed, and their language appearing every where to be the ſame; whereas the others ſpeak differently on every iſland.

The ſouthern nation live along the coaſt of the Eaſtern Ocean, from the *Nalacheva* to the *Kuriſkaya Lopatka*, and thence along the *Penſchinſka* ſea northwards to the river *Hariouſkovoy*.

The *Koreki* are commonly divided into two nations; one is called the rein-deer *Koreki*, and the other the fixed *Koreki*. The former wander with their herds from place to place; the latter live near the rivers, like the *Kamtſchadales*. Their languages are ſo different that they do not underſtand each other, particularly thoſe that border upon the *Kamtſchadales*, from whom they have borrowed much of their language.

101 177 184 Some likewiſe divide the *Kuriles* into two different nations or tribes, calling one the diſtant and the other the nearer *Kuriles*. By the diſtant they underſtand the inhabitants of the ſecond *Kurilſkoy* iſland and the others that lie near *Japan*; by the nearer *Kuriles*, the inhabitants of *Lopatka* and of the firſt iſland. But this diviſion is not proper; for though the inhabitants of the firſt iſland and the *Lopatka* differ ſomewhat from the *Kamtſchadales* both

CHAPTER VI

ARCHÆOLOGICAL REMAINS FROM THE KAMCHATKA EXCAVATIONS

SOURCE MATERIAL FOR STONE IMPLEMENTS

324 The following is a list of minerals of which the Kamchadal manufactured their stone implements and weapons. The minerals are given in the order of their diminishing hardness:

1 Flint
2 Hornstone schist
3 Quartz schist
4 Quartzite
5 Jasper (variety of quartz)
6 Chalcedony (agate)
7 Andesite
8 Obsidian, andesitic
9 Augite, andesitic
10 Porphyrite
11 Sandstone
12 Quartz slate
13 Marble
14 Slate
15 Red ocher
16 Volcanic tuff
17 White clay

171 While on the Aleutian Islands[1] no flint implements were found, a considerable number of arrow heads and other implements excavated by the author in Kamchatka were made of flint, according to the determination of a mineralogist, Professor A. G. Titov of the University of Moscow. The Aleut used andesite, instead of flint, most frequently for stone implements; the Kamchadal very seldom used this material, preferring the massive varieties of quartz and, partly, obsidian.

324 Soapstone, of which the Eskimo manufacture their lamps, is not met in Kamchatka and the Kamchadal use harder minerals for lamps, as will be seen later.

LOCALITIES WHERE EXCAVATIONS WERE MADE

172 The present writer made excavations in the following places:

(1) On the shore of Salt Lake on the isthmus in the Avacha Bay, August 19, 1910.
(2) In the Bogatyrevskaya Bay, above Salt Lake, in the forest, August 20, 1910.
(3) Cup-like holes were excavated not far from Salt Lake in afternoon of the same day.
(4) On the slope of the hill on the northeastern side of the Bogatyrevskaya Bay, August 21, 1910.
(5) In the village Syeroglaska, 10 miles from Petropavlovsk, August 25, 1910.
(6) In the village Savoiko, August 29–30, 1910. Savoiko is located on the left bank of the Avacha River, 16 miles from its mouth. Formerly it was called Stary Ostrog and renamed Savoiko after the Governor of Kamchatka (1850–1855), the senior captain and later admiral, V. S. Savoiko.

For numbers 1 to 6, see map of the Avacha Bay (p. 42).

(7) On the bank of the Nalacheva River, September 19.
(8) On the shores of the Nalacheva Lake, September 20 to 24, 1910.
(9) On the Nalacheva Cape, September 26–30, 1910.
(10) Ancient site on the mouth of Kulki River, emptying itself into the Tighil River, 4.6 miles from its mouth, June 10, 1911.
(11) Ancient site on the mouth of Kavran River, June 27 to July 6, 1911.
(12) On the bank of Csernaya River, 2 miles from Kuril Lake, August 6, 1911.
(13) On the Siwuak Cape in Lake Kuril from August 9 to August 14, 1911.

[1] W. Jochelson, *Archæological Investigations in the Aleutian Islands*, p. 88.

[pp. 38-40 have not been included in the file -- Analyst]

5: Jochelson A-5 (1910-11) 1928 Kamchadal

342 According to Krasheninnikoff the ancient Kamchadal had still another kind of summer dwelling, the superterrene grass lodge called bashabash. Unfortunately he does not state its shape—whether it was of a conical or hemispherical type. The bashabash was put up at the fishing places near the dwellings on piles and served chiefly as a place for cooking, which could not be done on the wooden platforms of the pile-dwellings.

261 757 171 White clay, pieces of which were found in some of the excavations, was eaten by the Kamchadal, according to Krasheninnikoff (II, p. 180), as a remedy for diarrhœa. Bogoras relates (*The Chukchee*, p. 200) that the reindeer Chukchee, the Koryak and Lamut in Kamchatka, occasionally use as food a kind of white clay called by them nute-ecen (earth-fat). The Kamchadal called the white clay "earth sour cream." Sternberg tells (*The Gilyak*, p. 17) of a Gilyak favorite dish for treating guests, called moss, which consists of a mixture of the gluey broth of fish skins, seal's fat, berries, rice, and sometimes of minced dried fish, to which the solution of white clay is added.

It must be noted that the use of some kinds of clay as food is not limited to Siberia alone. The eating of edible clay has been observed among certain Guiana Indians,[1] Carib and Antillean islanders,[2] and among the people of Georgia and the Carolinas.[3] Deniker refers to many other places where the habit of eating certain earthy substances—kaolin, clay, limestone—has been observed. He calls this habit *Geophagy* and explains it by the need of supplying the needed mineral substances (calcareous or alkaline salts).[4]

[1] W. E. Roth, *An Introductory Study of the Arts, Craft and Customs of the Guiana Indians*, Annual Report of the Bureau of American Ethnology, 1924).

[2] William Sheldon, *Brief Account of the Caribs who Inhabited the Antilles*, Transactions of the American Antiquarian Society, I, 1820, pp. 365–435).

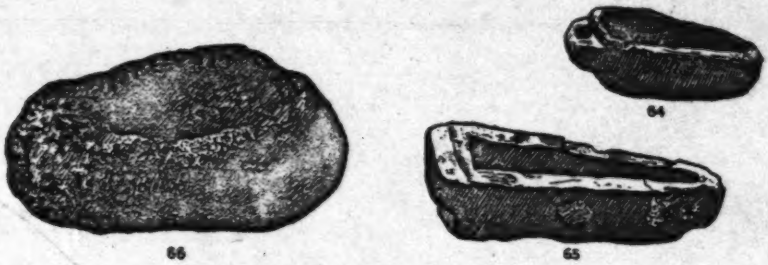
[3] Charlotte D. Gower, *The Northern and Southern Affiliations of Antillean Culture*, Memoirs of the American Anthropological Association, Number 35, 1927, p. 28.

[4] J. Deniker, *The Races of Man*, London, 1900, p. 143.

CHAPTER VII

STONE LAMPS

I discovered 36 stone lamps in excavations in Kamchatka. Some of them were broken. All the types of ancient Kamchadal stone lamps are shown in Plates 14 and 15 and text-figures 64 to 66. They are not remarkable for great diversity as to size and form. I mentioned Aleut lamps[1] longer than 310 mm., and one lamp 1 meter long. There is in the U. S. National Museum at Washington an unusually large stone lamp (No. 90476) from Kodiak Island which weighs 67½ pounds.[2] An Eskimo stone lamp 43 inches long (i. e., somewhat



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64. Stone lamp of sandstone.
65. Stone lamp of porphyrite.
66. Stone lamp of andesitic lava, in process of manufacture.
All of Kuril Lake.

longer than a meter), weighing about 50 pounds is in the American Museum of Natural History of New York. Dr. Stefanson saw several larger lamps, but was unable to purchase them from their owners.[3]

The Kamchadal stone lamps show the following shapes: circular, elliptical, egg-like and sad-iron in outline. No lamps of rectangular form, like those of the Aleut, and clam-shell shaped or crescentic in outline, like those of the Eskimo of Cumberland Gulf or Point Barrow, were excavated in Kamchatka.

Lamp No. 3158 shows the cavity rudely picked out with a hammerstone in the process of manufacture. All the other illustrations of lamps show them in a finished shape and polished. The straight rims of some lamps were chiseled out with hard quartz chisels (see No. 2183). Most of the lamps are flat-bottomed, so they stand without support. The lamp was put on a wooden stand in a somewhat

[1] W. Jochelson, *Archæological Investigations in the Aleutian Islands*, p. 74.
[2] Walter Hough, *The Lamp of the Eskimo*, Annual Report, U. S. National Museum for the year 1897, Washington, 1898, pp. 1027–1057.
[3] See Vilhjamur Stefansson, *My Life with the Eskimo*, New York, 1913, p. 249.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

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slanting position (in the sad-iron shape the narrow end was lower) so that the tallow or blubber could run down to the wick from the heat of the flame. The Kamchadal used bear's tallow or seal's blubber, and also fish oil for lighting purposes. The present Kamchadal sometimes still use stone lamps for lighting, but often a tin box, iron frying pan, or a clam-shell substitutes for the stone lamp. In order to be relieved of the sharp odor, smoke and soot of the burning lamp the present Kamchadal put over the lamp a funnel made of birch bark, upside down, the upper tube of which is led outside through the ceiling (see figures 67, 68).[1] The wick consists of a bunch of dry grass, moss or of rag placed at the edge of the slanting lamp. At present the Kamchadal women make wicks of plaited nettle threads. Like the Aleut lamps, the Kamchadal stone lamps had no bridges or special grooves for the wicks, which we find in the Eskimo lamps. The only use of the Kamchadal lamp was for lighting purposes. The Kamchadal did not warm themselves over the lamp, like the Aleut, nor cook like the Eskimo. The Kamchadal had sufficient wood for making a fire when necessary, and their hearths warmed their earth-huts and served for frying meat and cooking vegetables and soups in clay vessels. The lamp was lighted from the hearth, which was usually always burning. The hearth was covered with ashes for the night, so that the smoldering fire might not be extinguished during the night. The fire of the hearth was looked on as the protector of the dwelling, and it was regarded as an unhappy omen should it go out. Once a year, however, at the beginning of winter, the family fire was put out, the hearth cleaned from old ashes, and a new fire started by the drill and sacred fire-board. The burning stone lamps were also extinguished and lighted again from the hearth's new fire.

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The Kamchadal lamps were made mostly from hard rock material, usually varieties of quartz. No lamps of soapstone, material in use among the Eskimo, were found in the Kamchatka excavations; neither were any of bone, of which the ancient Aleut made lamps. As the wick was placed by the Kamchadal at the edge of the lamp the borders of a bone lamp would have been burned off by the flame.

The cavity for oil or fat in some Kamchadal lamps represents a flat bottom with straight sides, while in others the bottom is rounded (see Plates 14, 15).

[1] Figures 67 and 68 are taken from Dr. W. N. Tyushov's book: *Along the Western Coast of Kamchatka*, Memoirs of the Imperial Russian Geographical Society on General Geography, vol. XXXVII, No. 2, St. Petersburg, 1906, in Russian, figures 29 (p. 242) and 29 (p. 242).

5: Jochelson A-5 (1910-11) 1928 Kamchadal

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Some Kamchadal and Kurilian objects and their decorations are shown for the purpose of comparison. Plate 16 shows objects found by the author while digging on the shores of the Kuril Lake (see description of this plate).

According to Torii (*Les Ainou des Iles Kouriles*, p. 277) the wooden combs of the present Aino-women resemble very much the bone comb shown in figure 69. Chamberlain says (*Things Japanese*, p. 33) that ornamentations on pottery were made by the Ainos with a wooden comb, stamp or pointed stick. This is just the same as I concluded concerning the combs and other instruments illustrated on Plate 16.

To return to the proper subject of this chapter, the pottery. According to the investigations of Torii, the Kurilian women of the island Shikotan manufactured pots, jars, saucepans and plates from clay tempered with sand and chopped grass as late as the last century. About three generations ago they abandoned pottery making, using Japanese and Russian iron vessels of every kind.

Torii investigated numerous neolithic sites on the Shumushur and Paramushir Islands, and everywhere he found remains of pottery of the same primitive kind, which was in use the last time among the northern Kurilians. On the contrary, the Kurilians of the second wave left on the southern islands, Kunashiri and Iturup, remains of pottery of greater perfection. In the same period the Ainos of the second wave who remained in Yezo abandoned the manufacture of pottery, getting all kinds of wooden and iron vessels from Japan.

That part of the Ainos who were forced out from Yezo by the second wave of Japanese Ainos and went to the island Sakhalin, instead of the Kurilian Islands, continued to manufacture their primitive pottery. The second wave of Ainos who came to Sakhalin from Yezo brought with them metal vessels. The first wave being assimilated with them ceased to manufacture pottery, except vessels necessary for religious ceremonies. We know that practices connected with the cult persist everywhere long after they have been eliminated in ordinary life. The remains of this ceremonial pottery are identical with the remains of pottery of the Kurilian manufacture.

According to Mamiya Rindzo, the Sakhalin Ainos on the shore obtained iron kettles and pans from Japan and those from the interior got theirs from Tungus.[1]

POTTERY OF THE AINOS

The Ainos of Yezo and the Kurilians, according to Munro, were not supposed to be conversant with pottery until R. Torii in 1899 found that the Kurilian Ainos not only had used, but recently had made pottery of a coarse description.[2]

Dittmar found "small clay vessels" of most primitive workmanship. "The clay crumbled under the hands, it had evidently been badly (if at all) baked," says Dittmar. As the pots were saturated with blubber, he thinks it possible

[1] R. Torii, *Études Archéologiques et Ethnologiques: Les Ainou des Iles Kouriles.*, Journal College of Science, Imperial University of Tokyo, 1919-1921, pp. 188-191.
[2] N. G. Munro, *Prehistoric Japan*, Yokohama, 1911, p. 195.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

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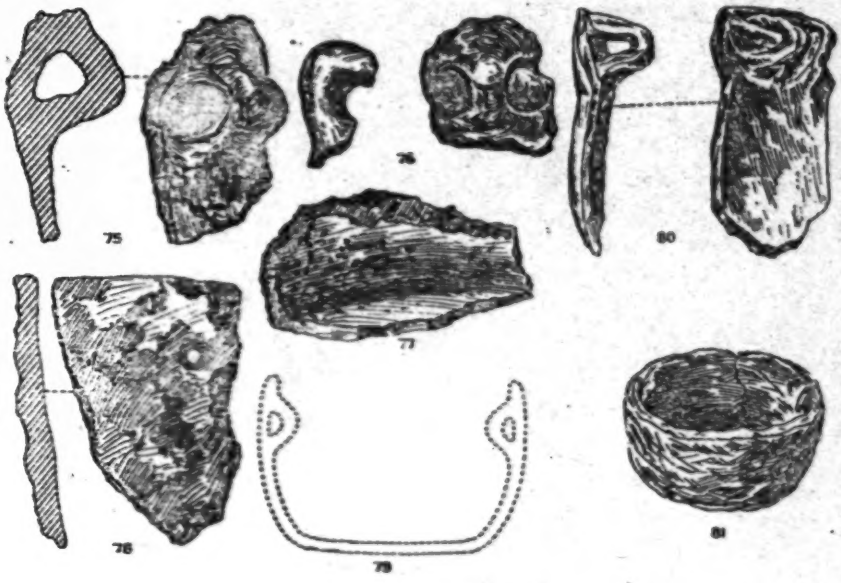
We have referred to Mr. Torii who found that the Kurilian Ainos used this kind of pottery. Mr. Mamiya Rinzo displayed a clay pan with handles inside from Yezo.[1] Mr. S. Suzuki has also shown a clay pan of rough make with the handles inside from Sakhalin Island.

The question arises as to where we may look for the place of origin of this kind of pottery: in Kamchatka or Japan. Pottery in general needs a sedentary life for its proper development. The same may be said of the primitive pottery



Fragments of ancient Kurilian pottery.

in question. It could develop among the original settlers of Japan, the Ainos, and spread to the north, to Sakhalin, Kurilian Islands and Kamchatka. The sedentary or semi-sedentary fishers of Kamchatka might have adopted it from the Kurilians.

According to Mr. N. Tanaka, "within the last 20 years earthenware pans with handles inside were in use in Musashi and the island of Hachijo."[2]

Illustrations of the following fragments of ancient Kurilian pottery are taken from R. Torii's work (*Les Ainou des Iles Kouriles*, Plate XXXIII). Figures 75 and 76 show fragments of Kurilian pottery with inside ears. Figure 77 shows a

[1] The Japanese investigator Mamiya Rinzo spent the years 1804-1817 in Sakhalin.
[2] See Mitsu, *Prehistoric Japan*, Yokohama, 1911, p. 198. Cited from Tokyo Jinruigaku (Tokyo Anthropological Magazine), No. 16, 1887.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

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fragment of the lower part and the flat bottom of a clay vessel. Figure 78 represents a fragment of a clay vessel with a drilled hole for tying it by a cord to the hole of another broken piece of the vessel. In figure 79, Torii gives an outline of a clay pan with two ears inside. It is not clear whether there was a third ear, like that in the Kamchadal clay pots.

Figure 80 shows a fragment of ancient Ainu pottery with an ear inside, found, according to Torii, in Sapporo on Yezo. It is shown one-third natural size. Figure 81 represents a clay vessel of ancient pottery with ears inside found in Esashi, Yezo; two-ninths natural size. This drawing is taken from an article by the late Professor S. Tsuboi in the Bulletin of the Tokyo Anthropological Society (vol. IV, No. 37, March 1889, p. 227). This vessel has only two inside ears. A rough sketch of a Sakhalin clay pot with ears inside is shown by Mr. Suzuki in his work, *Karafuto Nikki*.[1] Like figure 81 this vessel also has only two ears.

82 83

Iron cooking vessels.

According to Torii (*Les Ainou des Iles Kouriles*, p. 279) fragments of pottery with ears inside the pots were found also in Japan, i. e., on the Nippon Island. Thus we see that the manufacture of this kind of primitive pottery was not limited to the Kurilian Islands and Sakhalin only. It spread all over Japan—over localities formerly inhabited by Ainos. But from nowhere, except in Kamchatka, were clay vessels with three inside handles reported.

Figure 82 shows a sketch of an iron pan from Sakhalin with ears inside the vessel. The illustration was published by Torii (*Les Ainou des Iles Kouriles*, p. 195). Figure 83 shows a drawing of an iron pot with loops on the inside surface. It is from a photograph of a piece in the Museum of the Imperial University in Tokyo, kindly forwarded to me by Professor Akira Matsumura. The cord is covered with birch bark in order to protect it from the heat of the boiling pot. It must be noted that the iron pots (figs. 82–83) have only two inside ears like the

[1] Suzuki traveled in Karafuto (Sakhalin) Island in 1882. See *Karafuto Nikki*, Shinshin Suzuki, With Notes and Addenda by Tahmihiro Matsumura, 2 vols., Tokyo, 1888.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

171 415 Aino clay pots referred to above.[1] Such iron pots, says Munro, have been found in the pits of Hokkaido (Yezo) with wares of wood and implements of stone.[2] The Yezo Ainos, he says in another place, have long been accustomed to use iron pots from Japan or Siberia, some of which had handles inside, and it is reasonable to suppose that the clay pan with handles inside was copied from the useful iron model. I wish to add to this statement that nowhere in Siberia have I seen iron pots with handles inside, and there is no doubt that such iron pots were made in Japan and copied from the more primitive model, the clay pot, and not the reverse.[3]

415 172 Plate 17, figure 2, shows the upper part of a clay pot, the three fragments of which I cemented together and which had no handles. The height of the pot and the shape of the bottom, whether flat or conical, are unknown. As this pot has no handles or holes for suspension, one may suppose that the bottom was flat, intended to rest amid the burning logs and in the ashes of the primitive hearth, which was the ground and sometimes had an enclosure of stones to confine the fire. This pot looks somewhat smoother than the pans with handles inside and its rim is decorated with four parallel lines. It was probably deeper than the shallow pans, but it was made of the same coarse clay and not subjected to a special burning. The decorative lines were made when the clay was still wet, by a bone instrument like that shown on Plate 16, figure 10. Fragments of upper parts of clay pots with decorative parallel lines are shown on Plate 18, figure 2.

A DIFFERENT KIND OF POTTERY TO THE NORTH OF KAMCHATKA

415 323 171 172 Fragments of a different kind of clay pots were found by the author in the excavations of northern Kamchatka. Plate 19, figure 1, shows pottery fragments of the Kulki site and figure 2 of the Kavran site. The majority of these fragments seems to be from small vessels, the clay to be burnt, and the pots more decorated than those of southern Kamchatka. In some cases impressions of baskets or ropes may be seen, but most of the decorations, consisting of dots, lines, zigzags and other figures, were made by the hand by means of bone or wooden implements. Holes were found in many of the pottery fragments. The holes were made differently for particular purposes; those near the upper rim were made by an awl, when the clay was still wet, and intended to serve as loops for cords or thongs for suspension over the hearth. Other holes were made by a drill in order to mend broken pieces by tying them with sinew threads and smearing over the broken lines with clay. On Plate 19, figure 1, are shown both kinds of holes on two fragments. Going farther to the north we may point to a restored clay pot, from fragments found by the writer while digging an old Koryak site. The mouth of the pot had a diameter of about 27 cm., its height must have been approximately 27 cm., and the walls were 4 to 8 mm. thick. All potsherds found in the Koryak[4] territory are quite thin, so that their manufacture had little in

[1] It must be noted that the iron pot in figure 82 has, besides inside loops, three feet evidently for putting the vessel on a table or bottom for eating.

[2] Cited from Professor Torbel, Tokyo Anthropological Magazine, No. 16, June 1887.

[3] The Siberian iron and copper pots and kettles, manufactured chiefly in European Russia, have handles outside the vessels or on their upper rim.

[4] See the author's work, *The Koryak*, p. 640, fig. 105.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

common with that of the thick and clumsy clay lamps and unbaked quadrangular kettles of the modern Chukchee and Asiatic Eskimo. The potsherds found in the Koryak excavations were black from soot and fat, and were evidently well baked, as they remained strong and hard, although they had been lying in the wet soil. All these potsherds were made of coarse clay containing fine gravel and pieces of quartz. The Koryak pot referred to above was molded by hand, and all over the outside are the impressions of closely woven, twined basketry. Evidently this impression was made by taking a piece of twined fabric in one hand and pressing it against the moist pot, the twined woof being placed so that the lines ran at right angles to the rim. The pot had a conical bottom and it is possible that it was intended to be supported by stones or to rest in a cavity of the hearth.[1]

Proceeding farther to the north we find among the Chukchee and the Asiatic Eskimo a pottery somewhat like that of the Alaskan Eskimo. Their elongated rectangular form is adapted to the shape of the lamp over which it is hung in cooking. It may be that this form of pottery came to Alaska from Asia. Some clay kettles of the same shape from St. Lawrence Island are among the collections of the U. S. National Museum of Washington.

[1] We have seen before (p. 20) that neolithic sites in the Bering Region yielded clay pots with a conical bottom which were supported on the hearth by stones. Professor Petri contends that pottery with flat bottoms appeared chiefly in the iron age. The pot with a conical bottom found by the author in a site of the Koryak territory may support Petri's supposition. On the other hand a fragment of a clay pot with a flat bottom from a neolithic site of the Ainos is shown in figure 77.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

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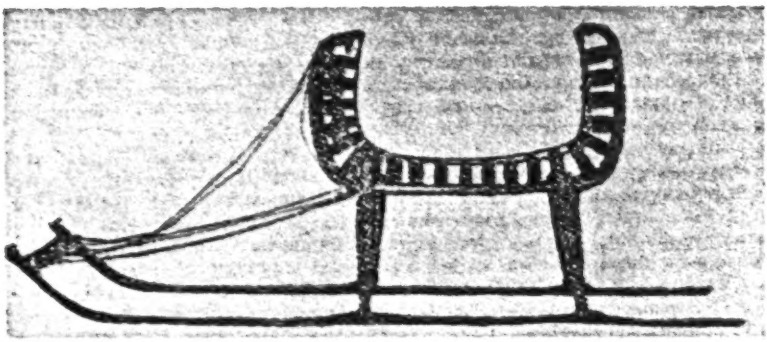

18th-century dogsled.

105

handle. Later the horn was replaced by an iron tip. Gathering plants was women's work. Fishing and hunting were men's occupations, but the preserving of fish was in the woman's domain, as were the spinning of thread for the nets from nettle, the weaving of mats, and sewing of clothes. Krasheninnikov reports that preparing food, tending the dogs and all carpentry work were done by men.

The Russians found among the Itel'mens a highly developed neolithic technology. "The former Kamchatka metals, almost until the coming of the Russians, were bone and stones. They were used in the making of axes, knives, spears, arrows, lancets and needles," Krasheninnikov writes about the Itel'mens. Rock crystal was also widely used for knives and tips. Fire was made with a wooden drill. Food, mainly fish and meat, was cooked even in the early 18th century in wooden troughs, into which red-hot stones were thrown.

The only domesticated animal of the Itel'mens was the dog. Later, harness dog-breeding of the so-called Eastern Siberian type developed in Kamchatka. However, until the middle of the 19th century, the Itel'mens used their ancient sled with two pairs of arched staves and a saddle-like seat. At the time of Krasheninnikov's visit, the Itel'mens had gliding skis, but used mostly woven snowshoes. River navigation was by bat—narrow boats, hollowed out of whole poplar trunks. For stability and greater carrying capacity, two of these boats were sometimes tied together and covered to make a platform. Krasheninnikov reports that it took the Itel'mens three years to make a bat with a stone adze.

The Russians called the Itel'men villages in the 18th century ostrozhkas, or "little forts." They were situated along river banks and consisted of winter and summer dwellings. The winter dwelling was a semiunderground yurt, as it was then called by the Russians, with an entrance through the smoke-opening in the roof. The dwelling also had a side exit, but this was used only by women and children. The summer dwelling of the individual family was the so-called balagan—a pyramidal, grass-covered tent set on high platforms resting on piles. The ancient dress of the Itel'mens resembled Koryak and Chukchi dress.

Such, in its general features, was the material culture of the Itel'mens in the beginning of the 18th century. Analogous to the low level of material production were the primitive forms of social relations.

7:Lesseps T-3 (1787-88)1790 Kamchadal

291 they have a deer ſkin girt, which ſerves as a
854 faſh. The women carry their children on their back by means of a ſtring, which paſſes round the forehead of the mother and under the buttocks of the child.

171 The toyon of Karagui, at whoſe houſe we
622 lodged, was an old rebel. It was with ſome difficulty he had been brought back to his duty, and he gave us ſome uneaſineſs by his poſitive refuſal to procure us fiſh.

The manners of the inhabitants of this oſtrog are very ſimilar to thoſe of the neighbouring Koriacs. This analogy is as conſpicuous in their idiom as in the dreſs of their children. I had an opportunity of remarking it the day after our arrival.

Underſtanding that there were two hordes of rein deer Koriacs at no great diſtance, we ſent immediately a meſſenger to them to requeſt

7:Lesseps T-3 (1787-88)1790 Kamchadal

353 corner of the apartment * a wretched image of ſome ſaint, ſhining with greaſe and blackened with ſmoke. It is before theſe images that the Kamtſchadales bow themſelves, and offer their prayers. The reſt of the furniture conſiſts of ſeats and ſome veſſels, made either of wood, or the bark of trees. Their cookery utenſils are of copper or iron; but they are all diſguſtingly filthy. The remains of their dried fiſh are ſcattered about the room, and the women or the children are continually broiling pieces of ſalmon ſkin, which is one of their favourite meats.

352 415 356 511

171 291 854 The ſingularity of the children's dreſs particularly attracted my attention; it is ſaid exactly to reſemble that of the Koriacs. It conſiſts of only one garment, that is, of a

* This nook is in a manner diſtinct from the room, and is leſs filthy, becauſe it is leſs frequented. It is a place of honour ſet apart for ſtrangers.

ſingle

17: Heizer--419 E-3 (no date) 1943 Kamchadal
116, 171, 225

" Whaling is of general occurrence on the east Asiatic littoral from East Cape at Bering Strait at least as far south as Japan. It is commonly considered a general feature of Eskimo culture, though some groups, by reason of continental cultural orientation or environmental restrictions, do not indulge in it...,

On the Pacific littoral of northeast Asia there is a small, restricted area where whaling was accomplished by the relatively simple procedure of throwing a lance into the whale, the stone point of which was detachable and smeared with deadly aconite poison. The area is that of the Kurile Islands and the Kamchatkan coast. The Koryak to the north and Japanese to the south employed different methods."

29:Cochrane T-2(1821-22)1824 Kamchadal

175 until Vladimir Atlassof discovered the peninsula
in his excursions from the Anadyr, from which
time a constant petty warfare continued between
the Russians and natives, until the general revolt
and massacre in 1731. Since this period, the pe-
ninsula has not been greatly troubled with either
171 conspiracies or massacres. Little doubt can exist
177 that the Kamtchatdales are of Asiatic origin; of
181 this, their features and customs, as well as their
dwarfish size, are evident tokens. I have read
several dissertations upon the subject, but disagree
with most of them. My own opinion is formed
from ocular demonstration alone, and not from a
study of the circumstances under which they
labour. Their having progressed from America is
indeed a ridiculous idea; and their having learnt
many secrets, as causing fire by friction, &c. from
the inhabitants of the opposite continent, is just
as probable as the other sagacious notions, that
they were the teachers. How, in either case, could
they pass that formerly ferocious and warlike race,
the Tchuktchi? Or if they had come from the
north of Siberia, from Irkutsk or Yakutsk by
Okotsk, and Idgiga, how did they pass the still
more fierce and barbarous Koriaks? The idea is
absurd; and the only one I can for a moment en-
tertain is, that they are a Mongole tribe, who were
driven down the Amoor, and passing along the
Kurile Isles, reached Kamtchatka. A few of the
same race are still the inhabitants of those isles,

29:Cochrane T-2 (1821-22)1824 Kamchadal

171 with a dialect of the same language, originating
181 from the Mongolian, and the only difference be-
177 tween them and the Kamtchatdales is, that they are a more manly, and consequently a more independent race; for of all the people at present
157 existing, I believe the natives of this peninsula to
181 be the most affable and hospitable; but, at the same time, the most cowardly and insensible. I never saw in any part of the world a people more abused, under the sanction of a proverb, now become almost a principle, "God is high, and the Emperor far off."

000 Their modes of fishing and hunting, and such productions of the country as I have not noticed may be found in Cook's and other travels. I will therefore proceed to compare the present happiness of the people of this Peninsula, with that which
231 they formerly enjoyed. In the first place, as to
563 their possessions in horses or horned cattle.—It
R appears by the last census, that there are but one
177 hundred and nine of the former, and nine hundred
.23 and sixty-eight of the latter in the whole Peninsula, two-thirds of which are in the hands of the Russians; and but three hundred and ninety-three head of cattle in the possession of three thousand four hundred Kamtchatdales and Koriaks. It is to be regretted that the flattering prospects held out by Captain King, have not been realized. The introduction of horses and horned cattle would much tend to ameliorate the condition of the peo-

/333 cont./

342 The next Paleo-Asiatic people, the Kamchadal, lived
175 through the winter exclusively in earth yurts at the time of Steller and Krascheninnikof. One finds a detailed description by the two travelers and in Steller there is even a plan and a view of the
342 interior (7). Apart from minor details in its interior arrangement
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7. Steller, Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, Frankfort and Leipzig, 1774, p. 212; Krasheninnikov", "Opis. zemli Kamchatki /A Description of Kamchatka/" Poln. sobr. uchen. putesh. po Rossii, izdav. Imp. Akad. Nauk", Vol. II, St. Petersburg, 1819, p. 37).

/334/ the Kamchadal earth-yurt showed an interesting deviation from the one of the Gilyak in that in it the outer, covered passageway leading to the door became a channel, which, with its interior opening directed toward the hearth in the middle of the yurt, served to produce a strong draft when a fire was made, but afterwards, when the fire had gone out, was closed at its
[419] outer end. According to Steller (1), only children were permitted

1. Op. cit., p. 214.

to crawl in and out of the yurt through this channel (2); the smoke

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2. According to Krascheninnikof (op. cit., p. 40), also women and kojektschutsch or kojachtschitsch (Steller, op. cit. p. 351, note), i.e., men who behaved like women on the other hand, if a man had done it, he would have exposed himself to the derision of all those present. As a consequence of garbling the Kamchadal designation for the outer opening of this channel (schoponatsch), the Russian Cossacks call it shupan.

2: Schrenck--638 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Kamchadal RY3
Goldi RX3

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In the whole series of Paleo-Asiatic peoples from Jesso to Greenland we find only two small tribes who lack the custom of tattooing -- the Italmen on Kamchatka and the Gilyak on the Amur and on Sakhalin. Under these circumstances one might think that the custom of tattooing was formerly indigenous among these two peoples, too, but had disappeared in the course of time. Such an assumption, however, is not permissible. Steller's and Krascheninnikof's reports on the Italmen come from a time when the latter had by no means lost their national characteristics to such an extent that such a prominent and, if it existed among them, ancient custom as tattooing could have already completely disappeared without any remnants or traces and even without having left behind any accounts in the traditions. And, as was pointed out at the very beginning of this work, I became fully acquainted with the Gilyak at a time when they were still in full possession of their individuality. The complete lack of tattooing among the former as well as among the latter must therefore be regarded as part of their individuality in contrast to the other Paleo-Asiatic peoples.

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At first glance it might seem that this individuality of the Gilyak in the Amur region was also shared by other peoples, in particular those living adjacent to the Gilyak, for the Olcha, the Orok on Sakhalin, the Negda, and Samagir do not have the custom of tattooing. But the situation is essentially different among them. I think I can say with certainty that tattooing is not at all customary at present among the Olcha, /422/ for I became acquainted with them on several voyages throughout their habitation area. I became acquainted with the Samagir on the Gorin only in Ngagha, the largest of their villages, to be sure, and concerning the Orok on Sakhalin and the Negda, I met only isolated individuals, but other travelers, too, who had more contact with them, did not observe any kind of tattooing among them, for example, neither Middendorff and Schmidt among the Negda nor Poljakof, after a stay of several weeks on the east coast of Sakhalin, among the Orok there. This is very noteworthy

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/487 cont./ oppression of Japanese domination weighing down upon them and paralyzing the general life of the people.

It is known from the detailed descriptions by Steller (2) and

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2. Beschr. von dem Lande Kamtschatka /Description of the Country of Kamchatka/, pp. 132 ff, 370 ff.

Krascheninnikof that the Italmen on Kamchatka since time immemorial have used dogs for traveling, for which they selected and trained the largest and strongest of them and built sleds of a peculiar form and construction. Like the Gilyak sleds, the Kamchadal sleds, too, were characterized by their extreme lightness, flexibility, and durability; /488/ but whereas the former are shallow and low, the latter had a relatively high-placed and deep sled-basket, on which the dog-driver usually sat side ways and only at times astride. Later the Russians in Kamchatka adopted this type of sled and have them even today (1). Besides them,

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1. Several sleds of this type brought from Kamchatka in the previous century have been preserved in the Anthropological-ethnographic Museum of the Academy.

however, they were also, even in Steller's time, and especially for the transportation of heavier loads, using the above-mentioned long and broad-soled dog-sleds or narten (2) such as are also

2. Steller (op. cit., p. 370) calls them "narden."

customary elsewhere in Siberia. They may therefore have already been familiar with them before their arrival in Kamchatka. There is no reason to assume with Matjuschkin (3) that the Russians first

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3. Vrangel', Putesh. po siev. ber. Sibiri i po Ledov. moriu, Part II, p. 110, footnote *.

I: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4
Kamchadal RY3

XV. — CHARACTERISTICS OF KORYAK MYTHS

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The general features of Koryak mythology have been discussed in Chapter VII (pp. 115 et seq.). In general character the mythology of the Koryak, Kamchadal, and Chukchee shows many similarities.

COMPARISON WITH KAMCHADAL MYTHOLOGY. — All that we know of the Kamchadal mythology from Steller,[1] and from the Kamchadal myths given in Chapter XIV, leads to the conclusion that the Koryak and the Kamchadal had one and the same folk-lore. Steller relates only two complex myths, — one containing the story of Kutq's adventures with the mice, and the other telling of his love-affair with Excrement-Woman. The former myth will also be found among the Kamchadal tales in this book,[2] and both tales occur among the Koryak myths.[3] Besides, when summing up the general characteristics of Kamchadal mythology, Steller says that the entire folk-lore of the Kamchadal consisted of indecent tales about their god Kutq (Raven), as Steller calls the founder of the Kamchadal world. In this respect Kamchadal mythology corresponds closely to that of the Koryak, and forms a clearly defined cycle, consisting exclusively of raven myths. It may therefore be stated without hesitation that whatever is true of Koryak folk-lore is just as true of that of the Kamchadal.

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Steller also mentions three separate episodes from tales about Kutq which he had heard told. In the first of these episodes, Kutq's gluttony is described. He reaches a river, and sees the ground on the opposite bank covered with berries. Being unable to cross the river, he cuts off his own head, and throws it across, so that it may eat the berries.[4] The second episode, which is illustrative of the concupiscence of Kutq (who tried to have sexual intercourse with all objects that he met), relates that he once found a valved shell on the seashore, with which he had intercourse. The valves closed, and cut off his penis.[5] This calls to mind the tales about the vagina armed with teeth. The third episode, which reflects the coarse tendency of the Koryak imagination in general, tells how Kutq once took Chāchȳ (thus Steller calls Raven's wife) for an underground house, her vulva for the entrance-opening, and her anus for the underground passage of the ancient Kamchadal house, which was used for a draught.[6] He entered the house through the vulva, found the liver, and was about to take it, when it began to move. Then he became frightened, and ran out of the underground house.[7] In the Koryak tale, Big-Raven entered Miti"s anus as though it were the entrance to an underground house.[8]

[1] Steller, pp. 253-284. [2] Tale 131 (p. 329).
[3] Tales 88, 121, 130 (pp. 260, 326, 324). [4] Steller, p. 262. [5] Ibid., p. 263.
[6] See pp. 14, 53; Steller, p. 272. [7] Steller, p. 263. [8] Tale 25 (p. 169).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4
Kamchadal RY3
Chukchee RY2

It is important to point out here some peculiarities of the present Kamchadal myths as compared with those related by Steller, and with the Koryak myths. In the myths collected by Mr. Bogoras, adventures are ascribed to Kutq and to members of his family, which, among the Koryak, are told about kalau.[1] For instance, in one tale[2] Miti′ cuts off her nose and lips, and catches the mice which are in her light; but the Fox sets the mice free, and finally kills Miti′ by throwing her down a rock. In Koryak tales[3] all this is told with reference to a kala-woman. I am inclined to attribute this divergence to the effect of Russian influence. The Kamchadal adopted Christianity long ago, and in a certain sense they are devout Christians, while the Russian priests constantly try to persuade the natives of Siberia who have been converted to Christianity that their former gods are devils and evil spirits. Thus, the Yukaghir of the upper Kolyma, in my presence, called their ancient guardian-idol, which was hanging in the woods, "Satan;" and the scaffold graves of their ancestors, and those above ground, which they used to worship, the Russianized Yukaghir of the Lower Kolyma now call "the graves of the perished (могилы пропащихъ)," an expression which is otherwise applied to animals only; and they remained quite indifferent when I proceeded to open those graves.[4]

Comparison with Chukchee Mythology. — The relation of the Koryak folk-lore to that of the Chukchee is somewhat different from its relation to the Kamchadal folk-lore. As may be seen from the publications of Mr. Bogoras,[5] the influence of the Eskimo myths upon Chukchee folk-lore was greater than that upon Koryak folk-lore; and the cycle of raven myths is therefore less preponderant than that of the Koryak. Big-Raven and Raven-Man of the Koryak are merged into one person named Ku′rkil (Raven); and the Creator of the Koryak myths, identified among the Koryak with Big-Raven, appears among the Chukchee (with the exception of the passages enumerated before)[6] as a being independent of Ku′rkil, but the same as the Supreme Being. From this we may draw the conclusion that the raven of the Chukchee, owing, perhaps, to the effect of their contact with the Eskimo, has lost its place as the ancestor of the tribe, and remains merely a hero of the animal epos. On the other hand, the Chukchee have retained more cosmogonic tales about the raven than the Koryak, which, however, might be explained by the fact that Koryak folk-lore is on the decline. Incidents of maritime life, which are very prominent in the Koryak myths, are even more prevalent in those of the Chukchee, where they assume a coloring of Eskimo life.

[1] Tales 32, 56, 79, 112 (pp. 181, 212, 246, 402).
[2] Tale 131 (p. 331).
[3] Tales 32, 56 (pp. 181, 212).
[4] It must be noted here that in one Koryak tale of Kamenskoye (Tale 108, p. 295), Big-Raven's son, Eme′mqut, appears as a cannibal in the same manner as the monster gormandiser of Tale 112, p. 302. This may also be ascribed to Russian influence.
[5] Chukchee Materials, Introductory; Anthropologist, pp. 682, 683.
[6] See p. 17.